

THE  
House-holders  
HELPE,

For  
*Domesticall Discipline:*

OR

A Familiar Conference of House-  
*hold instruction and correction, fit for the god-  
ly gouernment of Christian*  
FAMILIES.

*Dedicated to all religious House-holders*  
by R. R. Minister of Gods Word.

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REVEL. 3. 19. *As many as I loue, I rebuke and  
chasten: be zealous therefore and repent.*

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Budge, and are to be solde at the great  
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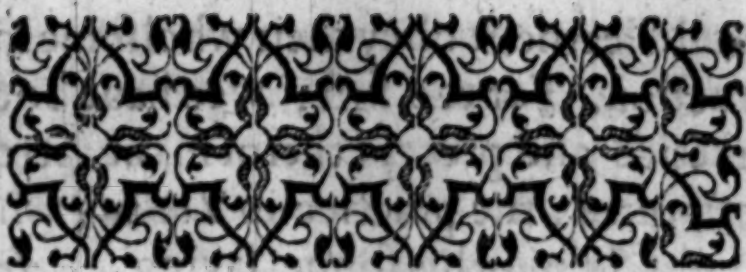
THE  
HOUSEHOLD  
HELPER

FOR  
DOMESTIC DISCIPLINE  
OR  
A FAMILIAR CONSCIENCE OF HOUSE-  
HOLD AFFAIRS, AND CORRECTED BY THE  
GOVERNMENT OF CHURCH  
FAMILIES.  
Dedicated to all religious House-  
holders by R. R. Minister of God's Word.

REVISED BY THE  
CHURCH OF ENGLAND



Printed at London by George T. and Son, 10, St. Paul's Church-yard, and are to be sold at the great  
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London 1815



To all Religious house-  
holders, their Children and  
*seruants: the sauing knowledge*  
of Gods holy Word, most  
*heartily wished.*



**N** the first Chapter of  
the Prouerbs of *Salomon*, it is written thus  
in the eight and ninth  
verses : *My son, beare*  
*the instruction of thy fa-*  
*ther, and forget not the*  
*lawe of thy mother : for they shall be an orna-*  
*ment of grace vnto thy head, and chaines a-*  
*bout thy necke.* From which words may  
be drawne a double doctrine : First, that  
all godly Parents should teach and in-  
struct their children in the Lawe of the  
L O R D : Secondly, that their children  
A 2 should

## The Epistle Dedicatorie.

1  
The practice of godly Parents in teaching their children.

2  
Precepts of this duty requiring it of Parents.

should learne & obey their wholesome instruction. For the first, wee haue both practice and precept therof in the sacred Scriptures: the practice in *Dauid*; who taught *Salomon* his sonne, saying, *And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde*, 1. *Chron.* 28. 9. *Salomon* also sayth, that his father *Dauid* taught him and sayd vnto him, *Keepe my commandements and liue: Get wisdome, get vnderstanding*, &c. *Prou.* 4. 4. This was the practice, alwaies, not onely of godly fathers, but also of godly mothers: So did King *Lemuel*s mother, she taught her sonne lessons of chastitie, of temperance, of defending the afflicted, of choosing, vsing, and commending a vertuous wife; as appeareth throughout the 31. Chapter of the *Prouerbes*: and in this first Chapter thereof, in the eight and ninth verses, *Salomon* presupposeth that al godly mothers will bee helpers to their husbands, in the religious and godly instruction of their children.

Secondly, wee haue in the Scriptures plentiful store of precepts, requiring this

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this duty of all godly Parents : As *Dent.* 4. 10. *Dent.* 6. 6. 7. *Dent.* 11. 19. *Psalms.* 78. 5. 6. *Prou.* 22. 6. In which place last mentioned, *Salomon* sayth : *Teach a child in the way that he should goe, and when hee is old, he will not depart from it.* And *Ephes.* 6. 4. *Fathers, prouoke not your children vnto wrath, but bring them vp in nurture and information of the Lord.*

Thirdly, there are many reasons and  
 motiues in the sacred Scriptures, to per-  
 swade all godly Parents to the perfor-  
 mance of this dutie : which I will hereaf-  
 ter in another place more largely relate;  
 meane time remember (O Christian Pa-  
 rents) and looke backe to *Salomons* mo-  
 tiue in this text, *Prou.* 1. 8. 9. to wit,  
 that Parents shall (by the blessing of  
 God) vpon their good instruction, make  
 their children religious and vertuous, as  
 God promifeth, *Prou.* 22. 6. Yea, they  
 shall thereby adorne them and dignifie  
 them, inrich them, and make them ho-  
 nourable and gracions, both with God and  
 men; vvhich *Salomon* also meaneth,  
 when hee sayth : that *Their instructions*  
*shall bee an ornament of grace about their*  
*head,*

Reasons to  
 perswade  
 Parents to  
 performe  
 the fore-  
 sayd duty.

I  
 By the  
 practice  
 thereof,  
 they shall  
 make them  
 vertuous  
 and graci-  
 ous, adorne  
 them and  
 dignifie  
 them; yea,  
 inrich the,  
 and ad-  
 uance the.

## The Epistle Dedicatorie.

head, and chaines about their necke.

2  
By neglect  
of it, they  
makethem  
most mise-  
rable,  
poore, na-  
ked, loath-  
some and  
odious,  
both to  
God and  
men.

Contrariwise, dost thou neglect this  
dutie of instructing them: then dost thou  
make them most miserable, poore, fil-  
thie, naked and deformed: yea, most  
lothsome and odious both to God and  
men: as were the *Laodiceans*, by their  
blindnesse, *Renel.* 3. 17. & 18. and *Elye*  
his sonnes by their profanenesse, *1. Sam.*  
2. 12. & 17.

Yea, assuredly, it may bee sayd of  
thee, that through thy negligence, thou  
makest thy Children, as *Aaron* did the  
people; (*Euen naked vnto their shame.*)  
*Exod.* 32. 25. yea, and vnto thine owne  
shame and ruine for euer without repen-  
tance. Remember *Elyes* downfall, and  
his sonnes, though *Ely* were an elect;  
because hee did not continually admo-  
nish them, and duely correct them: he  
admonished them earnestly for a fit, *1.*  
*Sam.* 2. 23. but not constantly, say some;  
neither did he correct and chastise them  
accordingly, *1. Sam.* 3. 13. But here-  
of wee haue neerer examples, euen at  
home; for if wee cast our eyes vpon the  
World, wee may by dayly experience  
see,

## *The Epistle Dedicatorie.*

see, that such Children as are left vnto themselves without Discipline, they shame themselves and their Parents, and liue in all outrageous euils, in Swearing, Besselling, Whoring, Mocking, Lying, Murmuring, Sabbath-breaking, stealing; &c. till at length they come to fearefull ends: accusing then their Parents neglect of discipline; who drew them to destruction, as the Dragon drew downe the Stars with his tayle, *Reuel. 12. 4.*

Remember (O Parents) that your Children haue receiued corruption from you by naturall birth, and by conception: hauing therefore polluted them, you should be carefull to purge them: they are conceived, you know, in sinne, and shapen in iniquitie, *Psal. 51. 5.* They are by naturall birth, as all others are, *The Children of wrath and condemnation, Ephe. 2. 3.* O therefore, let Christian equity and pittie mooue you to vse all good meanes, that they may bee gotten againe by the seede of regeneration, *1. Pet. 1. 23.* To which purpose, prepare them for the spirituall seede, by catechizing them, and when it is sown in them,

3  
The necessity and equity of this duty, to bee performed by Parents.

## The Epistle Dedicatorie.

4  
A farther  
inlarging  
of the vtili-  
ty and be-  
nefit of  
good in-  
struction;  
by specifi-  
ing some  
particulars  
of it.

endeuour by dayly admonition, and good instruction, to harrow it and to roote it into their hearts : in so doing, whereas they are by naturall birth onely carnall, *Ioh. 3. 6.* and fleshly, hauing not the Spirit, *Iude 5. 19.* and so doe resemble Sathan, and are his Image, you shall cause them to become spirituall, and so to resemble God himselfe, *Iohn 4. 24.* and to become the Image of God, *Colos. 3. 8. 9. Ephe. 4. 23. 24.*

That seede of *Regeneration* sowne in their soules, wil keepe and preferue them from the dominion and power of sinne, so that they shall not sinne as do others, *1. Thes. 5. 6.* and *Cant. 5. 2.* nor as Sathan and his sonnes doe sinne in a constant course, nor to condemnation, *Rom. 8. 1.* because Gods seede remaineth in them, and because they are borne of GOD, *1. Iohn 3. 8. 9.*

Lastly, by that seede of *Regeneration* once receiued, they are made *Immortall*, as the seede it selfe is; which is therefore called *Immortall* seede, *1. Pct. 1. 23. 24. 25.* because it makes them *Immortall*, and to liue for euer which doe  
receiue

## The Epistle Dedicatorie.

receiue it, *Iohn* 5. 24.

*Marcus Aurelius*, speaking sometimes to such as were to teach his sonne, sayd, that hee himselfe being a *Mortall* man, had made his sonne *Mortall* by generation; but yet he hoped that his teachers by good instruction, would make him *Immortall*. So may wee say of our sonnes and daughters; that by generation wee haue made them *Mortall*, euen subiect to a double death: yet may wee comfort our selues in this, that by *Christian instruction* wee may make them to become *Immortall*.

See then by this, and consider (O Christian Parents,) what speciall priuiledges and dignities you may procure for your Children by Christian instruction; thereby you may enrich them and adorne them with all generall sauing graces, and with outward wealth and honour; in particular, you may make them of carnall, to become spirituall; of being *Sathans Image*, to become Gods owne Image; and of *Mortall* to become *Immortall*, and to liue for euer.

But what course must I take (wil some say)

5  
A Corollary  
conclusion  
from  
all the  
former  
reasons.

## *The Epistle Dedicatorie.*

Questions say) with my Children, when they are  
and Obie- well instructed in the principles of Reli-  
ctions an- gion? I answered, that after they haue  
swered. beene fed with milke, they must be nou-  
1. Question rished and fed with meate : when they  
Answered, haue attained knowledge and vnder-  
standing, then their affections must bee  
much moued and wrought vpon, by the  
word of admonition, reprehensions, con-  
solations, &c. otherwise they will bee  
hardened by the custome and deceitful-  
nesse of sinne, *Heb. 3. 13.* you should  
therfore dayly admonish them, as *Iob* did  
his sons, *Iob. 1. 5.* without which course  
taken with them, the word preached  
will not worke vpon them so effectual-  
ly, as otherwise by that meanes it might.

2. Obiect. I know no cause, nor need, say some,  
to admonish my children for any grosse  
sinne. No more, may I say, did *Iob* : yet  
in a godly ielousie did he oft-times ad-  
monish his sonnes, thinking, it may bee  
they haue sinned; (though not in out-  
ward behauour, yet in their hearts)  
by blaspheming G O D in their hearts,  
*Ib. Iob. 1. 5.* For as *Iob* alwaies feared euen  
his best works, which who so doth not,  
cannot

## The Epistle Dedicatorie.

cannot be blessed, *Pro. 28. 14.* so he considered that mans heart is a sinke and sea of all iniquitie, *Gen. 6. 5.* *Mat. 15. 19.* and therefore hee saith, that man *Is abominable and filthie, and drinketh iniquitie like water, Iob 15. 16.*

You say, you see in them the true works of regeneration: they are spiritual, they cannot therefore sinne, incessantly. True; yet they cannot but sinne by infirmitie, and euen haply sometimes presumptuously, as *David* did: yea, if they be not oft-times admonished, they cannot discern the greatnes and dangerousnes of their grossest sinnes: for as the custome and deceitfulnesse of sin hardeneth, so it also blindfoldeth, as in *Dauids* example you may perceiue, who, till hee was reprov'd by *Nathan*, did not effectually repent, because hee considered not, nor saw not the greatnesse and dangerousnes of his sinne, but by meanes of admonition, *2. Sam. 12. 13.* Hence is it, that th' Apostle willet vs to rebuke the works of darkenesse: so calling them, because they darken our vnderstanding, and compareth the light of reproofe and admoni-

2. Obiect.

Answer.

## The Epistle Dedicatorie.

admonition, to the light of a Candle, because it discouereth our sinnes that were hid vnto vs without it, as the light of a Candle doth the things which wee cannot without it espie and see, *Ephes. 5. 13.*

They are, you say, Gods image, endued with true righteousness and holinesse: yea they are vndefiled, *Can. 5. 2.* without spot, vnblemished, not to be blamed, *Ephes. 5. 27.* I answered, that Christians are perfectly pure, by the puritie of iustification, by Christs righteousness imputed; but not by the puritie of sanctification, or by righteousness renewed: in respect of the latter puritie, wee are commanded continually to purge our selues from all filthinesse of flesh and Spirit, *2. Cor. 7.* They are Gods Image also, by true righteousness renewed, *Ephes. 4. 23.* 24. Take heede therefore, that Gods Image be kept vndefiled, and as much as in you lyeth, vnspotted of the world, *James 1. 27.* *The Image of God in vs, is much defiled by vs: it is daily obscured by the fume and smoke of our offences: (sayth Augustine in his Manuel:) Wherefore, you should*

Cap. 553  
Imago Dei,  
i, sicut est  
abolita  
corruptio.  
ne vitio-  
rum, sic est  
obscurata  
fumo pec-  
catorum.

### *The Epistle Dedicatorie.*

should often set before you & yours, the looking-glasse of Gods Law, that thereby beholding, both inward and outward blemishes, daily receiued by the deceitfulnesse of sinne; you and they may bee moued and directed, how to wash them away by repentance. Who would endure his owne, or his friends Image or picture to be polluted, or his owne appa-rell, or his face or hands, to bee stained; and would not often haue them purified, and preserued from pollution? And shall wee carelessly suffer the polluting and defiling of so great and worthy a Jewell as *Gods Image is*? See the danger of it, consider it: *If any man defile the same, him shall God destroy, Gen. 38. 10.*

*1. Cor. 10. 10. Num. 25. 9.* But now **2. Quest.** to grow to an end: a question heere againe may be moued; namely, whether Masters are as carefully to teach and instruct their seruants, as their sons? where- **Answer.** to I answered, that they are: for a house- **Why ser-** holder should haue a fatherly care of his uants should bee seruants, as if they were his sonnes or catechized as well as Children, and is not to vse them as they sons and vse their beasts, respecting onely their la- children.

### *The Epistle Dedicatorie.*

1 labour, and the feeding of their bodies,  
as many Masters doe : *Abraham*, whose  
family consisteth as well of seruants as of  
sonnes, circumcised his whole Familie,  
2 *Gen.* 17. 13. and charged his whole  
household to doe Iustice and Iudgement,  
*Gen.* 18. 19. If such as prouide not for  
their Familie bodily foode, as well for  
seruants as others, bee worse then Infidels,  
as th' Apostle saith they are, *1. Tim.*  
3 5. 8. then they must needs be much more  
worse then Infidels, which prouide not  
spirituall foode for them. But what, are  
4 not thy seruants thy brethren in the  
Lord? And haue they not Soules to bee  
fed and saued, as well as others? did not  
5 GOD ordaine the Sabbath, as well for  
instruction of seruants as sonnes? *Exod.*  
6 20. 10. If by good instruction and ad-  
monition thou purge not their spirituall  
pollutions, thou neglectest Gods Image  
in them, and they must needs infect thy  
Familie, and other Families : they will  
7 serue thee with eye seruice, vnlesse thou  
make them, as much as in thee lyeth, to  
8 serue the Lord Christ : Then in seruing  
Christ truely, they will serue thee faith-  
fully,

### *The Epistle Dedicatorie.*

fully, doing, as he saith; *The will of God from the heart, with good will doing service vnto thee, as to the Lord, Ephesi. 6. 6. 7. 8.*

These motiues therefore, let them be well meditated and pondered, that Parents may be stirred vp thereby to catechize and instruct their Children, in regard of their welfare and their owne: Secondly, let Children bee willing for their owne credit and profit to heare and obey their Parents instructions: Thirdly, let Masters for the like respect of Gods Commandement, and their owne commoditie, in making them to serue themselves in the LORD; be diligent to catechize, instruct, and admonish them, accordingly.

7  
A finall  
conclusion  
from the  
end and  
vse of all  
the former  
Argu-  
ments.

THE

The Epistle Dedicatory.

fully doing, as he saith; The will of God  
is the best; and good will doing  
therein, unto the Lord, I pray, &c. 7. 8.  
These notions therefore, let them be  
well meditated and pondered, that by a  
trains may be fitted up thereby to case-  
dise and affliction their Children, in re-  
gard of their welfare and their own;  
Secondly, let Children be willing for the former  
their own credit and profit of heart and Aids.  
Thirdly, let Parents missions: Thirdly, let  
iv, let Masters for the like respect of  
Gods Commandment, and their own  
conscience, in making them to some  
establishment in the Lord; be diligent  
to catechise, instruct, and admonish  
them accordingly.

THE





THE  
House-holders Helpe,  
FOR

*Domesticall Discipline:*

OR

A familiar conference concerning  
*Christian instruction, and correction,*  
fit for Godly  
*Families.*

The first conference betwixt a gracious Gentleman, and his eldest sonne and heyre, concerning household instruction omitted.

---

FATHER.

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Onne, I haue sent for you, as  
Iob sent for his sonnes: who,  
though his sonnes dwelt apart  
from

## 2 The Householders Helpe.

a Fathers  
are to ad-  
monish  
their chil-  
drē, thogh  
they dwell  
apart from  
them, and  
haue Fami-  
lies of their  
owne.

from him, and had houses, and Famili-  
lies of their owne: yet hee sent and cal-  
led them home to his house, to giue them  
needfull a admonition. Iob. 1. 4. & 5.  
Verses.

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### SONNE.

---

**G**ood Father, I thanke **GOD** for  
that your Christian care of me, and  
according to my dutie, I will be willing  
and glad to receiue any good instruction  
from you.

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### FATHER.

---

b The sub-  
iect or mat-  
ter of the  
whole cō-  
ference,  
concer-  
neth do-  
mesticall  
Discipline.  
c The oc-  
casion of  
this first  
cōference.

**I** Desire to haue some religious confe-  
rence with you, and to admonish you,  
concerning b domesticall Discipline;  
For I haue heard that your Familie is  
not c catechized, admonished, nor cor-  
rected, according as formerly it was  
wont to be, by your wife, when you are  
from home; and which more is, I heare  
that your selfe doe oft-times fayle in  
the foresayd duties, when you are at  
home; Is it so, my Sonne, is it so?

Sonne.

SONNE.

**G**ood Father, with shame, and sorrow for it, I doe confesse it, to bee so: wee are much subiect to *Spiritual* idlenesse, and to *Worldly* carefulnesse; I pray God giue vs pardon of, and power against these finnes.

FATHER.

**I** Am sorrye, my Sonne, I am very sorry for <sup>d</sup> you; I pray God forgive you, and amend these euill manners in you: I perceiue, by your teares, and speeches, that you are humble-minded; and you do well to confesse your finnes, and to craue pardon of them, and power against them; <sup>e</sup> as Dauid did, Psal. 19. 13. And as Christ direct<sup>s</sup> vs all to doe, Mat. 6. 12. 13. Consider also, my sonne, that vnlesse you do as well forsake your finnes, as confesse your finnes; you haue no promise of the pardon of them, Pro. 28. 13. 14. Esay 55. 7. nay, pardon is denied to them that go on in their

<sup>d</sup> Parents should bee grieued at their childrens vn godlinesse, and pray for their reformation.

<sup>e</sup> Wee should pray as earnestly for power against sin, as for pardon of sin.

B 2                      finnes,

## 4 The Householders Helpe.

f Pardō of finnes, f Deut. 29. 20. Psal. 68. 21. in  
 fin is deni- which places, you may also see, that vni-  
 ed to them auoidable destruction shall seize vpon  
 which con all such.  
 tinue in  
 sinne : and  
 their de-  
 struction  
 is denoun-  
 ced.

### SONNE.

**O** My Father, my hearts desire is, not  
 to loue sinne, nor to liue in sinne,  
 but to loath and to leaue all sinne ; shew  
 mee, (I beseech you ) by what meanes  
 I may subdue and ouermaster these my  
 predominant finnes; these so strong and  
 mighty gyants.

### FATHER.

g The  
 meanes to  
 overcome  
 our stron-  
 gest cor-  
 ruptions,  
 and our  
 predomi-  
 nant sins.

**I**f you desire to overcome these strong  
 I corruptions, these mighty Champi-  
 ons : s you must be strong in the Lord,  
 and in the power of his might, wrestle  
 stoutly, and constantly encounter with  
 them , Ephe. 6. 10. you haue hitherto  
 let the spirituall sword too much rust in  
 the sheath : if you had often drawne that  
 spirituall sword, and skilfully with cou-  
 rage and constancy resisted Sathan with  
 it,

## The Householders Helpe 5

it, as you are willed, Ephe. 6. 10. &c. & verse 16. 17. 18. Sathan would haue fled, as God hath promised, Iames 4. 8. Ephe. 6. 16. and as Christ for our consolation and direction hath shewed, Matthew 4. 11.

Now therefore you must bee better armed with more courage and constancy against the next encounter; meane time you must iudge your selfe, that you may <sup>h</sup> prevent future iudgments, 1. Cor.

11. 31.

<sup>h</sup> The  
meanes to  
prevent fu-  
ture iudge-  
ments, is  
to iudge  
our selues  
before  
they come.

---

### SONNE.

---

**W**Hat (I pray you) is it, and how are we to endeavour it, to iudge our selues aright?

---

### FATHER.

---

**A**s a temporall Iudge doth first examine the malefactors, and their euils done, what, how many, how great, &c. and then proceeds to punish; so must wee in iudging our selues; <sup>1</sup> first examining our selues, what, how many, and <sup>2</sup> how right.

<sup>1</sup> The de-  
grees of  
judging a  
how right.

## 6 The Householders Helpe.

how great evils wee haue committed :  
 next, wee must pzoceede to a spirituall  
 iudgment, censure, & punishment, by ar-  
 raighning our Soules and Spirits, with  
 indignation inditing them of high trea-  
 son and rebellion against G D D, at  
 the Tribunall seate of God : Thirdly,  
 wee must put vp supplication with  
 strong cries, in the name of Christ, for  
 pardon of sinne past, and power against  
 sinne to come. Fourthly, wee must  
 curbe and coꝛrect our selues, euen coꝛ-  
 poꝛally, and externally; taking reuenge  
 of our selues for our former faults, 2.  
 Cor. 7. 12. by watchings, fastings, and  
 by restraining our selues from many  
 lawfull delights, Ioel 2. 16. Fifthly,  
 wee must crosse our coꝛrupt courses by  
 contrary courses opposite to our former  
 vices, Dan. 4. 24. for as the rule is :  
*Contraria contrarijs curantur.* Contra-  
 ries are cured by their contraries. And  
 lastly, if afterwards all these meanes  
 being vled, you be againe and againe o-  
 uercome with these coꝛruptions : yet  
 cease not to encounter; bid battell al-  
 way vnto them, and with greater foꝛce  
 afresh

## The Householders Helpe. 7

afresh resist them; considering that true Christians haue alwaies crucified the flesh, Gal. 5. 24. and doe dayly mortifie their earthly members, in regard of that glorious life that they looke for, Col. 3. 4. 5. Iob. 31. 2.

*Bernard,*  
Si labor te  
terret, mer  
ces inuitet.

### SONNE.

**D**Eare Father, this your counsell and comfort is as sweetnesse to my Soule, and as healing to the bones that are broken, *Pro. 16. 24.*

### FATHER.

**G**ue eare then againe, and I will yet go on in this argument, of iudging, punishing, and correcting your selfe; vpon often relapse and falles in to one and the same offence, (which if you doe) you shall prevent both temporall and eternall iudgements of sinne, and in time overcome the sinne it selfe; of what sort, or how great soeuer, the sinne bee, with which you are in war.

*I The vili  
ty of iudg  
ing our  
selues.*

## 8 The Householders Helpe.

### SONNE.

**O** But yet, some finnes are much more stronger then that I can (weake wretch that I am) euer bee able to ouercome them : of which sort are those, (I feare me) aforementioned.

### FATHER.

**O** Nay, say not so, my Sonne; haue you euer afozetime ouercome lesser finnes? yea, I doe know you haue; you say you haue ouercome rash anger, swearing, &c. why then, marke what comfort from thence you may conceiue vnto your Soule : m hee that can ouercome rash anger, wrath, pride, lust, or any other like, Is stronger then hee that ouercomes a Citie, Pro. 16. 23. Saint Iames doth affirme that the tounge is an vnruly member, and no man can tame it, Iames 3. 8. It is the onely grace and gift of God to tame it, which whoso hath, not sinning as befoze in word, hee is a perfect man, and able also to bziidle all

m Com-  
forts to  
encounter  
with our  
strongest  
corrupti-  
ons.

## The Householders Helpe. 9

all the bodie, James 3. 2.

### SONNE.

**S**ir, I remember wel that auncient rule  
in religion; that the weakening,  
wounding, & death of any one sin, is the  
weakening, wounding, & death in time of  
euery other sin: and S. Iohn sayth, that  
*All that is borne of God, ouercommeth the*  
*world,* and that this great victory is attain-  
ed by faith, 1. Ioh. 5. 4. 5. Lord there-  
fore, I pray thee, confirme and increase  
my faith, Luke 17. 5. O my good God,  
giue vnto me the shield of faith, wherewithall  
*I may quench all the fiery darts of the diuell.*

An aunci-  
ent rule in  
Religion,  
(viz.) that  
the weak-  
ning, wou-  
ding, and  
death of  
any one  
sin, is the  
death in  
time of e-  
uery other  
sin.

Eph. 6. 16

### FATHER.

**Y**ou say well, concerning that rule;  
and it doth me good at my heart, that  
you collect the same in sense from scrip-  
ture, and conclude thereupon so well  
with earnest prayer: I will therefore in  
conclusion of this counsell, encourage  
you by some examples of such as by cha-  
stising and correcting themselves, haue  
ouercome

## 10 The Householders Helpe.

o Exam-  
ples of  
such, as by  
chastising  
and iudge-  
ing them-  
selues, haue  
by denying  
themselues  
ouercome  
themselues  
that is, the  
strongest  
corrupti-  
ons of  
their flesh:  
or their  
strongest  
naturall, &  
occasional  
corrupti-  
ons.

p Luthers  
counsell.

ouercome most strong corruptions:  
o Hemingius on the 15. Psalm sheweth;  
that he being at Witenberge, there came  
thither to hostage, a man exiled and ban-  
nished for the profession of the Gospel:  
this man, when he did oft times sweare,  
through an euill custome, and did at  
length consider with himselfe, how hee  
might amend this euil custome; he came  
to D. Luther, and requested his counsel,  
how hee might by some meanes correct  
that custome and abuse of swearing. To  
whom, D. P. Luther giues counsell, say-  
ing: Command (sayth he) thy wife, thy  
childzen, and the rest of thy family, vn-  
der a great penalty, to admonish thee of  
thy fault, as oft as they heare thee  
sweare, and that strait way thereupon,  
they require of thee a great forfeiture of  
excellent gold. The honest Guest ob-  
serueth and followeth Luthers counsell:  
he sweare, as before he was wont, hee is  
thereupon admonished, and payeth for  
euery oath he sweareth, much, and very  
good gold: but after a while, vpon much  
payment, hee happily, at length left  
this custome of swearing; so that af-  
ter

## The Householders Helpe. 11

ferwards he was neuer heard to sweare at all.

Other such like examples Heminge in Latine sheweth vpon the foresayd Psalm. ¶ Chrysostome also giueth counsell in like case, to appoint a penalty of refrayning some dinner, or some supper.

¶ Chrysostomes counsell.

And another learned Authour counselleth such Householders as know their owne prouenience, to fall oft in the same offence, whatsoeuer open sin it be, to determine with themselves; yea, to resolve and holpe, that as oft as they fall againe into the same offence, to make open confession to the family of the first offence, if the fault be knowne to the family: for the second fault to vse abstinence, and to eate but onely bread, and to drinke water onely for one or two meales: For the third fault, to refraine all ordinary food for one or two meales, and to giue it to the needy and hungry: For the fourth fault, to forfeit and to giue away much money to many poore and needy men.

¶ The counsell of ancient, and of very excellent authors.

Such examples are seldome shewed,

nor

## 12 The Householders Helpe.

Three exam-  
ples, experi-  
enced by the  
Authour of  
this Dialogue;  
yet such ex-  
amples are very  
seldome to be  
seene: howbe-  
it without this  
care of corre-  
cting & iudge-  
ing our selues,  
wee cannot  
preuent tem-  
porall iudge-  
ments, 1. Cor.  
11. 31. Nei-  
ther is our re-  
pentance renu-  
ed effectually.  
Herehence it  
is, that many  
of Gods deare  
Children, not  
vsing conscio-  
nably and diligently,  
as well these as other ordinances of  
God, are so often overcome by some grievous corruptions,  
as were the Disciples and the Corinthians, Matthew 18. 1  
&c. Luke 22. 23. & 1. Cor. 3. 1. &c.

not found in families: <sup>1</sup> Howbeit  
I haue seene onely three such exam-  
ples, which I will prescribe for pat-  
ternes. The first was a verie reli-  
gious man, who in the hearing of all  
his family confessed his fault, say-  
ing: I haue forgotten one maine  
and most principle doctrine, this  
Sabboth day deliuered, which I  
intended to haue repeated, confir-  
med and appliéd to mine owne vse  
and all yours: and therefore I am  
verily greeued at my owne forget-  
fulnesse: I will assuredly thus, and  
thus, chastise, iudge and correct my  
owne fault.

Againe, I haue seene a second  
example here of shewed by an honest  
hearted householder, who vpon some  
open shewe of discorde betwixt his  
wife and him, before the family, was  
presently humbled for it, confessed it,

## The Householders Helpe. 13

¶c. And compared himselfe & his wife, to the couple peeces of the house, which if they fall afunder, they cause other timber of the house to shrinke and to go out of order: so we, sayth he, hauing fallen at variance, and openly reproofed one another, (which reproofe should haue beene in priuate) haue caused all the family to go out of order, and to imitate (as they are apt to do) our euil example: and thereupon will the lesse reuerence our counsels, our persons or reproofes hereafter: we will therefore (say they) confesse our faults, & chastise our selues ¶c. that thereby we may remoue these stumbling blocks from our familie, and learne to war wiser hereafter.

A third example, an other time I saw, when the Heads and Rulers of a Religious family had heard a Sermon on the Sabbath, and had receiued a good monition from the Minister their Preacher: namely, that Masters and Mistresses must not bee like Nabal, froward, and angrie; for anger resteth in the bosome of fooles, Ecclesiastes 7. 11. and great frowardnesse is a note of great

Third  
example  
scene.

## 14 The Householders Helpe.

great wickednesse and foolishnes, as Nabals example sheweth, 1. Sam. 25. 17. Afterwards they repeated the principall doctrines, which before were taught them in the Church, the which being applied to the humbling of their owne hearts, before in hearing, and then more particularly in repeating: they confessed themselves before al the family to haue beene in time past very foolish; for by frowardnes and continuall correcting, chiding & threating, which the Apostle wils Masters to put away, Ephes. 6. 9. they saw they had exasperated and hardened the hearts of their sons and seruants, made them more froward, and prouoked them to wrath, Ephes. 6. 4. and caused seruants to counterfait that, which they should not, Titus 2. 9. for as they had heard from the Preachers mouth, that day, such as are alwaies chiding, threating, or correcting, are as little feared as the thunder would bee feared, if it did dayly thunder. <sup>u</sup> This their foresayd confession wrought in them such a change, & a renewed conuersion, that they bowed as they were

<sup>u</sup> The fruit  
of this last  
example.

## The Householders Helpe. 15

were taught & directed to do : To winke at and passe by many faults ; either not repprouing but seldome , or else not so sharpely, but more mildly repprouing, and correcting with lesse severity. Thus afterwards they became Lambs, which befoze were Lyons, thzough the power of Preaching, as the Prophet prophesied it should be perfourmed, Esay 11. 6. 7. 8. 9. This caused their Children and seruants, (they seeing them to rebuke and correct themselves, and to reforme their manners,) to beare all rebukes and corrections with more humilitie, yea, both to be ready without gainesaying to yeeld, confesse, and acknowledge a fault committed, with meekenesse and amendment euer afterwards.

\* By all this that you haue heard, you may evidently see the dignitie and commoditie of this domesticall Discipline, which should first be imposed by Householders vpon their owne shoulders, befoze it be layd vpon their seruants.

Zach. 7. 12.  
Psal. 130. 4  
Mal. 3. 17.  
Pro. 19. 11.

\* The generall end and vse of these examples.

Sonne.

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### SONNE.

x A good  
hearted  
hearer  
of Gods  
word is  
glad of  
sharpe re-  
proofes,  
1. Cor. 14.

I Pray you (good Father) goe on yet a little farther, and as you haue shewed good generall remedies, so I humbly desire you to apply to my sores some more speciall salues, and corasiues to mine x vlcers.

25. and desireth to be smitten as Dauid did, knowing that to bee the onely way to bring solide comfort and health to soule and body: But on the contrarywise health is far from the vngodly, because they regard not Gods statutes, sayth the Psalmographe, and they hate to be reproofed, Psal. 50. 17. Pro. 1. 22. 1. Thessa. 4. 8.

### FATHER.

Sith I see you so willing to haue your sores thoroughly searched into, and thoroughly healed; in particular therefore, for spirituall idlenesse and sluggishnesse, to salue that sore; consider how Gods owne hand doth discover the foresayd sore, and first, how hee bids vs to beware of so great a harme and hurt to our soules, Gal. 6. 9. 2. Thes.

3. 13.

## The Householders Helpe. 17

3. 13. Heb. 6. 12. Rom. 6. 11. 2. Peter  
1. 8. Prou. 6. 9. Math. 20. 6.

Secondly, consider more specially  
the euill effects thereof, spirituall idlenesse  
is checked and blamed, mocked  
and shamed.

1. Checked by Christ, Mat. 20. 6.

2. Disgraced by Salomon, Prou. 6. 6.

Pro. 19. 24.

3. It bringeth beggery, and spirituall  
pouertie speedily, which we can nei-  
ther, resist nor easily afterwards ouer-  
come, Prou. 6. 11. Reuel. 3. 17.

4. An idle person shall haue Gods li-  
uery and his badge pulled off from his  
backe, sent out of Gods house and ser-  
uice with shame: hee shall bee without  
speedie repentance afterwards at last,  
perpetually imprisoned, Luke 8. 18.  
Mat. 25. 28.

ye arguments  
or motives  
against spi-  
ritual idlenesse.

Lastly, consider <sup>z</sup> that they which by  
idlenesse are brought to such extreame  
pouertie, that they are vtterly vnappa-  
relled, and vnmonyed, as were the Lao-  
diceans, Reuel. 3. 17. 18. yet they are  
called and counselled to come to Christ,  
who if they come humbly and faithfully

<sup>z</sup> A special  
comfort  
applied to  
the repen-  
tant.

C

onto

## 18 The Householders Helpe.

unto him, will adorne them with royall robes, and enrich them with all spirituall treasures, Reuel. 3. 17. 18. as in the foresayd place he promiseth.

**\* The curing of couetousnes,** a sore very hardly healed, yet a commō cōtagion, a very dangerous, & deadly disease.

Now next I come to cure the second sore: \* which is worldlinesse and couetousnesse, in which consider. First, that by couetousnes we are made slaues and seruants vnto riches, Luke 16. 13. Secondly, by couetousnesse wee commit spirituall whoredome against God, making the world our god. Ephes. 5. 5. Col. 3. 5. Thirdly, by worldlinesse, wee choke the growth of the Word of God, Luke 8. 14. Fourthly, by couetousnesse all euils are occasioned: for, it is the root of all euill, 1. Tim. 6. 10. Fifthly, meditate oft, and consider the end wherfore God giues vs much goods, and riches:

Note.

They are (sayth one) Gods wages wherewith he binds vs to obey & do his work. When God giues vs wages to serue him, shall wee serue the world, Gods enemy? We cannot serue God & Mammon, Luke 16. 13. Now, that riches are Gods wages, to occasion vs to feare to offend God our master the giuer of them,

## The Householders Helpe. 19

them, it may bee plainly proued from Satans owne confession, Iob 1. 9. 10. And from Deut. 28. 47. From which last place, wee also learne, that when Gods worke is lessened by vs, Gods wages shall bee lessened to vs: yea, if soz plenty, wee serue him not with alacrity and cheerefulnesse, wee shall haue worldly wat, in place of worldly welth. And so much (I hope) shal suffice, for the saluing and healing of that other soze, of worldlinesse.

Note and  
mark this  
well.

---

### SONNE.

---

**H** Heale my soule, O Lord, for I haue sinned against thee: Heale mee soundly with these thy salues applied to mee. *Amen, Amen.*

A Prayer.



The second Conference, concerning  
Household instruction to  
*bee renewed.*

---

FATHER.

---

<sup>a</sup> The subject or matter of this second conference.

**O**ur last conference was, concerning Household instruction committed: <sup>a</sup> our next shall be now, how the same should be renewed. And because you haue no publike catechizing, wee will first consult what order & manner of catechizing is fittest for your family, on the Week daies, and then what instruction is most meet for them on the Sabbath daies.

---

SONNE.

---

**W**ee haue indeede no publike Catechizing in our Church to be followed and exercised in our houses : otherwise, I suppose you would

## The Householders Helpe. 21

would wish vs to vse the same in our Families

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### FATHER.

---

**Y**Es, so I would doe, in that case :

but it being not so, I would haue you to vse a certaine Catechisme, commonly printed : called, <sup>b</sup>Mr. Attersoles Catechisme, which hath many things needful, which other haue not : as first, the difference of originall and actuell sins : also, rules for the true vnderstanding of the Commandements, and the Sacraments, which no other brieft Catechisme hath hitherto prescribed : it is a very pithie and an excellent Catechisme. Now, to prescribe an order & manner of vsing it : After your Sonnes and seruants haue learned by the booke the meaning of the Commandements, then teach them the sense, by vse and experience : for all artes and tongues are better taught (you know) and learned by vse and experience,

<sup>b</sup> I doe not extoll this Catechisme, to impair the credit of any other, but only commend it for the breuity and addition of some needfull things, which larger Catechismes haue not, howbeit Master Nowels, Perkins, and Pagets Catechismes are very excellent in many things : Yet no one man hath all things ;

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rience, then by rule and precept onely :  
and so are also the grounds of Religion.

---

SONNE.

---

**E**Xplane your meaning (I pray you) by  
some example.

---

FATHER.

---

**I** Would wish, I say, after the mea-  
ning of the Commandements lear-  
ned by the booke, that you would  
teach the vnderstanding of each Com-  
mandement, by vse and experientie :  
As namely, by daily occasion thus :  
When any in your family shal deceiue,  
lye, sweare, murmure, curse, mocke,  
raile, &c. then presently thereupon exa-  
mine, and shew them by the book, what  
Commandement they breake: and when  
any duty to God or men is omitted, exa-  
mine, and shew them by the book, what  
precept they offend against, teaching  
thē to expresse the sense in other words,  
that you may know they vnderstand the  
meaning; and teaching them not onely  
by

\* Marke  
this and  
continue  
this course  
this order  
and man-  
ner of Ca-  
techising.

## The Householders Helpe. 23

by the booke, but also by lively voyce and speech. Thus to teach them, (I say) vpon occasion, the vse and experience of that they haue learned, will, as I haue by tryall perceined, both helpe their capacitie, confirme their memorie, and worke vpon their affections, the more effectually.

---

### SONNE.

---

**A**fter this course of catechizing, continued daily in the Weeke dayes, what other order of instruction would you wish chiefly to be continued vpon the Sabbath day?

---

### FATHER.

---

**I**would wish you alwaies vpon the Lords day <sup>d</sup> to examine all your Family in those things which are euery day taught them on the Sabbath by your Minister, who is a godly, learned, and a zealous Preacher: and examine them so, that you may know how euery one both marke and remember,

<sup>d</sup> Conference concerning Sabbath dayes instruction, to be vled the in each reformed family.

## 24 The Householders Helpe.

\* The carelesnes of common Christians, of luke-warm Laodiceans, and Protestants at large, which abound in this our age, and are euen glutted with heauenly Manna.

What things were taught, and how they were confirmed and applied. \* Many men are exceeding carelesse herein, for where almost is one among many, that questioneth with his seruants, about Religion at all? It may be, sometimes (saith one) that they will send the to the Church: but when they returne, what doe they aske them of their learning or profiting there? vnlesse perhaps once at the hundreds end, hee vouchsafe to know the Chapter, and the Verse of the Text, (which betwixt the Church doore & home,) euen a Parrot would be taught to pronounce. Let such send any of their people vpon some worldly businesse, and they will be sure to aske his seruant how hee sped, and nothing will he leaue vnasked to vnderstand the effect of the errand hee sent him about: but for Gods businesse, and Soule matters, be they performed negligently, or not done at all, it mattereth not.

Note this.

And almost all men doe now content themselves with a slight examination; hence is it, that their sonnes and seruants can neither shew the summe and diuision

## The Householders Helpe. 25

diuision of the Text, nor what doctrines were drawne from it, much lesse how they were confirmed and in the vse applied, but onely they bring certaine words, and sentences, or similitudes, not vnderstanding the purpose whereto any thing was spoken by the Preacher. *Note this.* I would wish you therefore, I say, to examine your Children and seruants with such diligent care, that you may know how euery one doth marke and remember, what things were taught, and how euery doctrine was confirmed and applied, and where any one faileth, let the next that standeth in order by him, shew and teach him: & when all haue brought out their store, and shewed their best endeavour to make repetition, then you your selfe are also to helpe them therein, by a diligent repetition, confirming and applying to your whole Familie (and to your owne heart and affections) *Note this.* all the doctrines that were deliuered: which I would wish you to doe with all Godly zeale and seruencie, forthwith and immediatly after your comming from Church, befoze you receiue your bodily foode.

*Sonne.*

---

 SONNE.
 

---

Obiect.

**V**Here that course is continued, men are commonly accounted Puritans, and we that haue vsed it, haue beene much derided, scorned, and mocked for it, and many men (you know) in the Countrey, doe call it and terme it a *private Preaching*, and do not cease to say, that therein wee shew our selues to bee more precise then wise: what say you of such scorers?

---

 FATHER.
 

---

Answer.

1

**F**irst I say, that though such esteeme wisdom it selfe to bee but foolishnesse and folly: yet are they themselues the onely fooles by Gods account; Who scorneth the scorner, *Pro. 3. 34.* and saith, that fooles despise wisdom and instruction, *Pro. 1. 7.*

2

Secondly, I say therefore, that such as would bee wise, must not sit in the seate of scorers, nor be daunted with such scorning, though it bee a persecuting,

# The Householders Helpe. 27

ting, Gal. 4. 24. Heb. 11. 36.

Thirdly, because such men account this course to be a novelty, and seeme to yeeld much vnto Antiquitie, I would wish them to consider well Saint Austens censure, who saith; That euery Householder should bee the same in his owne house, as the Preacher is in the Pulpit, or in Gods house: That is, that hee should diligently teach and instruct his household, as Abraham did, who commanded his household to doe iustice and iudgement, Gen. 18. 19. And as the Mother of Lemuel did, Pro. 31 2. 3. who by their sedulitie and earnestnesse in teaching, did set as it were, an edge vpon their doctrine, in applying it to the affections of their hearers, that it might moue much their minds, & pierce deepe into their hard and stonie hearts. Now the same that they did, you and euery Householder is commanded to do, Deut. 6. 6. 7. where the Hebrew reading is; Thou shalt whet these words on thy Children: and agreeable thereto is that, Heb. 10. 24. 25. Let vs whet one another, as it is in the Greeke: pointing at, and noting

3

*Paterfamili.  
has concio-  
nator est  
in domo  
sua, iuxta  
Augustini  
sententiam  
dicentis;  
quod con-  
cioator  
est in sug-  
gestu, hoc  
quilibet pa-  
terfamilias  
in domo  
sua.*

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noting, by that metaphoꝛ of Whetting,  
our spirituall dulnesse, which like blunt  
tooles, haue need to be whetted by day-  
ly teaching and admonishing, Heb. 3.  
13.

---

### SONNE.

---

- 1 **I** Perceiue by the former places, that  
such as are Parents and gouernors of  
Families, should not be like *Luke-warme*  
*Laodiceans*, whom the Lord Iesus willeth  
to repent, *Reuel. 3. 14. & 19.* For none  
indeed doe truely repent till they be fer-  
uent, (saith one) for feruencie or zeale  
is an effect of true repentance, 2. *Cor. 7.*
- 2 11. I perceiue also by the former pla-  
ces, that not onely minsters, but also all  
Christians should be zealous, according  
to that general precept: *Be feruent in Spirit,*  
*seruing the LORD,* Rom. 12. 11. And  
that therefore they should set an edge v-  
pon their admonitions and instructions,  
is not that your meaning, sir?
- 3

Father.

---

FATHER.

---

**Y**Es assuredly, for it is the very life of good doctrine, to moue affection much, beeing well applyed, without which, it is but like a plaster kept in a pocket, and not applied to the place infected. A Similitude.

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SONNE.

---

**S**ith then, in teaching, it is so needfull to moue affection, shew me (I pray you) some helpes and meanes, to make my houshold admonitions and instructions powerfull, to worke vpon the affections of my Family.

---

FATHER.

---

**T**wo things are needfull in teaching, to moue affection much: First feruency; Secondly, constancy: Teach therfore and instruct your Family with feeling and with feruency; in particular, in repprouing such as are audacious

### 30 The Householders Helpe.

dacious and presumptuous, do it not as some do, with a smiling countenance: but as our Saviour did with an angrie countenance, mourning also, as he did, for the hardnesse of their hearts. Marke 3. 5.

2 Secondly, in admonishing the unruly, Charge & command them to deale religiously, iustly and truly, as Abraham did.

3 Thirdly, in comforting the feeble minded, and when any matter of comfort is to bee applied, speake then with cheereful speech and countenance, if you can: for God requireth mercy to bee shewed with cheerefulness, Rom. 12. 8. and he loueth a cheerefull giver, (chiefly in giuing spirituall gifts:) be not therefore in comforting, drowsie, heavy hearted, and leaden like: but shewe your selfe in comforting, comfortable, and to be comforted. Thus much concerning feruency.

Againe, to make your instruction powerfull, you must teach and admonish constantly and diligently: for as the drops of raine cannot weare thozow an hard

## The Householders Helpe. 31

hard stone, without often dropping, how sharpe soener the water, or the dropping be: so the Word applyed not often, but seldome earnestly, will not pierce thorow the stony heart of man; though doctrine well applied bee as the dropping of the raine vpon the stone, or earth, Deut. 32. 2. which must haue, to make it fruitfull, both the early and the latter raine. Deut. 32. 2

The heart of man is moze hard then the Adamant stone, and yet by often beating vpon it, by the hammer of Gods Lawe, it may bee bruised and humbled, Ier. 23. 29. The powerfull applying of doctrine is as the nattes, which vntlesse they bee with many blowes hammered and beaten vpon thoroughly vnto the head, will not holde a strong and thicke ship-board, Ecclesiastes 12. 11. Ier. 23. 29.

Lastly, the effectuall applying of doctrine, is like vnto the grindstone or whetstone, which will not without much grinding & often whetting make edge-tooles (beeing much and often dulled) fit to worke withall, or keene to cut: So our hearts and affections being Eccles. 12. 11.

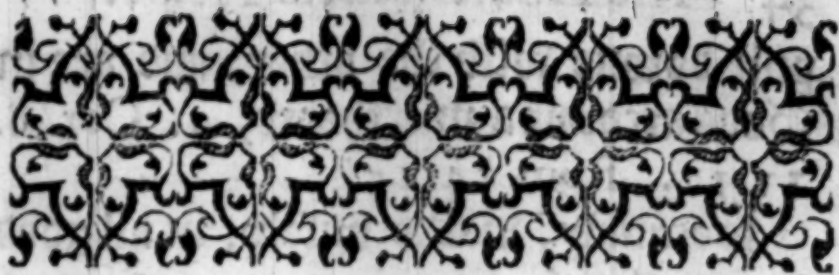
## 32 The Householders Helpe.

being hardened, blunted, and dulled by the deceitfulnesse of sinne, had need to be much whetted, that they may bee made fit for Gods worke, by daily and earnest admonition and exhortation, Heb. 10. 24. 25. Heb. 3. 13.

Deut. 6. 6. 7. Therefore Moses in the foresayd place sheweth, Deut. 6. 6. 7. That wee must make our admonitions powerfull to pierce: first, by hauing and feeling the power thereof abiding and working in our owne harts, and then next in whetting the same vpon our children and others, by continuall talking and conferring of the sacred Scriptures: when we walke in the way, when we lye downe, and when we rise vp. Lastly, if you doe desire to teach and instruct your family so, that you may moue much & thoroughly worke vpon the hearts of your hearers, euen all good and holy affections: Consider then also of other needefull helpes thereunto belonging: namely, that in your family you must walk wisely, prayse orderly, reward worthily, and correct accordingly.

Adiuncts  
to the former means

The



THE THIRD CONFERENCE, concerning the foure last  
*mentioned helps and meanes to make*  
Household instruction powerfull,  
*to worke good and holy*  
*affections in the*  
HEARERS.

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SONNE.

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**E**Xplaine and confirme, I pray you, *Questions*  
in particular, these former directions.

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FATHER.

---

**F**irst, as God commandeth, you *Answer*  
must walke wisely, Colos. 4. 5.  
Ephe. 5. 15. Shunne therefore all  
grosse and open vices, otherwise that  
which you build with the one hand, you  
pull

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pull downe with the other, and are in Gods account a murtherer, 1. Cor. 8.

11. 12. Rom. 14. 15.

Secondly, walke wisely, in all good waies, that so doing, you may adorne y<sup>e</sup> doctrine of our Saviour in all things,

Tit. 2. 10. In particular, pray heartily and dayly for (and with) your Family; and in speciall, for euery one, vpon all occasions as Iob did, Iob. 1. 4. 5.

Next, looke and pryve vpon euery weeke day, into their carriage; and on the Lords day, see that euery one from Sabbath to Sabbath, do diligently frequent the publike ministerie, and how they profit in knowledge, and grow in Grace, 1. Pet. 2. 2.

2 Secondly, you should praise and commend your Child, your son, your daughter, your Seruant, when they doe any thing well, laudably, or praise-worthy; for praise is a spur to quicken, & encourage them in all good courses, 1. Cor. 1. 5. 6. Reuel. 2. 3. 6. 13. 19. Reuel. 3. 8.

3 Thirdly, reward them when they do well; for a Reward is as a precious stone, saith Salomon, it prospereth whitherso-

uer

## The Householders Helpe. 35

uer it turneth, *Pro. 17. 8.* That is, as one expounds it, a gift or reward hath great force to gaine the hearts of them to whomsoever it is giuen.

Fourthly, correct them also, when they doe euill: correction must bee vsed when any will not be amended by admonition; if after due and many admonitions, you giue not meete correction; then doe you honour your sonnes aboue the Lord, as Elye did, *1. Sam. 2. 19.* yea though for a fit you do earnestly reprove them with Elye, *1. Sam. 2. 23. 24. 25.* His cockering of his Children, brought destruction vpon him and his, and generall calamitie (as you know) to the Church of God, *1. Sam. 4. 10. 11. &c.*

Yet <sup>h</sup> many carelesse Christians, like <sup>h</sup> Careles-  
luke-warme Laodiceans, neuer cor-  
rect their vnreformed Familie, for dis-  
honouring God by swearing, Sabbath-  
breaking, or for other faults against the  
first Table; but onely in such cases as  
concerne their owne persons, their owne  
credit, profit, pleasure, &c. But, let all  
such know, that not correcting such  
foule offences, they draw on themselves  
and

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and others all common calamities, as Elye did, 1. Sam. 4. 10. 11. 18. 19. 20.

Correct therefore your vnreformed Family, if you desire to free your selfe & others frō feareful & grieuous iudgmēts:

1 The order & manner of correcting children & seruants.

And correct thē, in this order & manner:

First, after due monition, conuincing, if possibly it may be, their consciences; otherwise they will waxe worse, and become more obdurate, stubbozn & subtile.

Secondly, correct after anger, not in anger, and in passion; for anger oftentimes can keepe no measure. Anger, said a Philosopher, is a short madnesse: and therefore when Tarentinus was to correct his seruant, hee sayd: I would beat thee, but that I am angry with thee.

3

Thirdly, correct also chiefly & principally, for the breach of the first foure Commandements.

4

Fourthly, correct not with too much lenitie; for too much lenity causeth (as one saith) securitie: so too much security prouoketh to wrath and to desperate iniquity: severity should be shunned therefore. And therefore, sayth one, Correct not, nor beate not thy seruants with

Ephes. 6. 4.

staues

## The Householders Helpe. 37

staues, as if they were dogges, nor with too many stripes, as if they were bond slaues: but keepe alway an even hand betwixt these two extremes: and when thou correctest, be thou humbled to God; considering in them, thine owne natural Gal. 6. 1.  
or occasionall corruption, Gal. 6. 1. 5

Fiftly, delay not correction too long, lest they grow sturdy and incorrigible, Ecclesiastic. 30. 8. 12. Prouerbs 13. 24. Prouerbs 23. 13. 14. Prouerbs. 19. 18. & lest any roote of bitternes spring vp, and therby many be defiled, Heb. 12. 15. 6

Sixt and lastly: if priuate correction in the Family reforme them not; bring them (if their vices be openly noxious and scandalous to many,) befoze the Magistrate; or Church-gouernors, to be openly corrected, Deut. 20. 21. Mat. 18. 17. 1. Cor. 5. 5. And if neither priuate nor publike correction worke vpon them, to their reformation; expell them, and rid thy house and Familie of them, as Dauids example should direct thee to doe, vpon that occasion,

Psalme 101. 7.

Psal. 101. 7

FINIS.



A Prayer vttered by R. R. Minister,  
and Preacher of Gods Word, in time  
of his sicknesse : Penned for a  
remembrance, &c.

( \* \* )

**O** Most glorious & most gracious  
God, who killest and makest a-  
liue : bringest downe to the

<sup>a</sup> 1. Sam. 2. graue, and raysest vp againe : <sup>a</sup> who v-  
6. sest sicknesse as thy Sargeant, thereby  
<sup>b</sup> 1. Cor. 11. aresting vs, to renue our reckoning  
31. with thee, and our conuersion. <sup>b</sup> There  
Ioh. 5. 14. is no health in my flesh, O Lord, be-  
Psal. 38. 3. cause of thy displeasure : noz any rest in  
<sup>c</sup> Psal. 38. 3. my bones, <sup>c</sup> by reason of my sinne : I  
haue deserued a double death, both tem-  
porall and eternall, by originall and ac-  
tuall sin : <sup>a</sup> O that I could chatter like  
<sup>d</sup> Rom. 5. a Crane, and mourne like a Doue, <sup>c</sup> as  
13. a Crane, and mourne like a Doue, <sup>c</sup> as  
Rom. 6. 23 Ezekias did. Graunt mee (O my God)  
& Deu 27. to mourne and sorow more for my sins,  
26. then for my sicknesse, for through my  
<sup>e</sup> Esay 38. sinnes, thy Gospell hath beene blemi-  
12. shed.

## A Prayer.

shed, thy glorie impaired, thy Spirit griened, good men offended, and euill men emboldned. O gracious Father, forgiue me, & grant vnto me, both pardon of my sins, and power against my sinnes: f O subdue sinne and Satan speedily: thou hast promised to tread Satan shortly vnder all our feete. s

Raigne thou wholly ouer vs, and suffer Satan no longer to subdue vs, to h captivate or to imprison vs: Break off his bolts, hale mee from his holt: draw me from his dungeon. i O draw me vnto thee and wee will runne after thee: Father of Heauen heare me, and make speed to helpe me. O grant me grace, henceforward (if I liue) alwaies to adorne k thy glorious Gospell, that heretofore I haue blemished, to l augment thy glorie that in time past I haue impayred: to cheere m vp thy Spirit, that heretofore I haue griened n: To o glad the godly, whom heretofore I haue made heauie hearted, ° and to reclaime others from euill, which heretofore I haue emboldned vnto euill. p And forasmuch (O gracious Father) as thou

hast

f Psalm. 19.

12, 13.

Matth. 6.

12, 13.

s Ro. 16. 20

h Mar. 6. 10

Rom. 7.

23. 24.

i cant. 1. 3.

k Tit. 2. 10.

l Mar. 6. 13

m Re. 3. 20

cant. 4. 10.

11.

n Ephes. 4.

30. cant.

5. 2. Esay

7. 13.

Esay 7. 13.

° Psalm. 119.

136. 139

2. Pct. 2.

7. 8.

p 1. Cor. 8.

10. Rom.

14. 21. Luke

17. 1. 2.

Mar. 9. 42.

## A Prayer.

q Psal. 41. 3

r Pl. 34. 7.

s 2. Cor. 12.

9.

Eph. 2. 4.

9.

hast promised to strengthen vs vpon our  
bed of sorowes : yea to pillow vs vpon,  
and to make all our bed in our sicknes, q  
and that thou wilt send thy good Angel  
to deliuer vs, when no hand can helpe  
vs : D therefore performe this thy  
sweet and gracious promise : Let now  
thy power appeare in my weaknesse :  
to the praise of thy rich mer-  
cie : in Christ our Savi-  
our : euen so be it,  
euen so, A-  
men.

REVEL. 5. 13.

Prayse, and honour, and glorie, and  
power, bee vnto him that sitteth  
vpon the Throne, and vn-  
to the Lambe for  
euermore.

*Amen.*

**F I N I S.**

in our  
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R. R., House-holders Helpe.  
STC 20586

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

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*lhd*